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THE VAN WINCEN, CELOSSE AND ALLIED FAMILIES
IN THEIR SOUTH NETHERLAND HOME
AND IN THE
REFORMED REFUGEE COMMUNITIES IN ENGLAND AND GERMANY

by
Louis P. deBoer

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**The VAN WINGEN, GELOSSE and Allied Families
in Their Search Patterns of Life**
and Death
as reflected by their practice in England and Germany.

The search pattern of life of the VAN WINGEN, GELOSSE and Allied families in England and Germany is well known. The search patterns of death and burial in England and Germany are less well known. The search patterns of the VAN WINGEN, GELOSSE and Allied families in Germany are well known. The search patterns of the VAN WINGEN, GELOSSE and Allied families in England are less well known.

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Both the VAN WINGHEN and the GODEFRIED families were early supporters of the principles of the Church Reformation, and prior to the year 1550 its been a staunch member of the Christian doctrines as newly formulated by John Calvin(1509-1564.)

Although LOUVAIN University, for only it had a liberal and catholic spirit, and welcoming such men as Erasmus, since the consecration of Martin Luther at the Diet of Worms, in 1521, had become reactionary, there studied at that school about the year 1550 numerous scholars whose names later became among the leaders of the Netherlands Reformed Churches.-GOFRIED VAN WINGHEN, alias Godefredus Vilius, was one of the.-His biography has never fully been written nor even by the historians of the Dutch Reformed Church.-What we give here, we find it gathered by deacons from original documentary, printed or unprinted sources.-The article by the R.v.r.f. A.A.van Schelven, in Blot and Voethuysen's new Netherland Biographical Dictionary, Vol.III, col.1437-5, however, gives some interesting facts.

It seems to us that if not yet already Reformed before, the VAN WINGHEN brothers, GODEFRIED and PAUL, must have become Reformed while students in Louvain University, by their contact there with that eminent reformer, JOHNES ALASCO(1490-1561). That also PAUL was at Louvain, can it be seen from the graduation list, often one brother would study and in part his election to the others. That in London, England, both were after school teachers or pedagogues before 1553 points to the fact that PAUL VAN WINGHEN also studied at Louvain until the year 1551. His brother GODEFRIED graduated there on March 1, 1542.

Johannes a Lasco, as born a Polish nobleman, in 1490, his father Jerome or Jozeflaw a Lasco, being an uncle of the Queen of Poland. His mother was Jaszina Novins-Ptomiczyl, of Barlow Gora. His brothers were Jerome, Jozeflaw and Iacobiaw. For his education he began to travel Europe in 1514, visiting Rome in 1517, when the news about Luther just became a scandal there. In 1523 he met for the first time at Basel, the great humanist MONTUS, of Friesenda, who became his friend and correspondent.(1496-1536.)-After the death of Erasmus, Johannes a Lasco went to Louvain University. At Louvain he married at the age of forty, in 1537 his first wife, whose name we have not learned. She bore him four children, three sons and one daughter. One of the sons died in infancy. The remaining children were, JOHANNES, REMONTE and BARBARA LUDVICA. Of these children, GODEFRIED VAN WINGHEN, then about thirty years old, in 1551, or probably earlier, became the tutor. Their mother died at Louvain, in 1552.

Note on Heintje Cuyp, WETTA CUYPER, an Andries de Cuyp, as far in a list of Elders Dutch Reformed Church elders, 1561. (see "N.V. Verken" series II, art III, p.40,72.)

* * * Of the REYNAEEN family, we have thusfar no earlier notes than 1651, the year in which the Rev. Gualielmus Rey van was born to that we know now called city of Middelburg in Zeeland. The family was of Sint Maartensdijk origin. Arms:Gules, on a terrace fimbriated with a border of a lion rampant, a natural, each bearing one fruit. Crest: two wings, red, a flying falcon argent fringed with a blue legend, red crest.

In 1543, the year after Godfried van Winghen graduated at Louvain, the Emperor Charles V, Lord of the Burgundian Netherlands, published in his Netherland domains the first severe criminal edicts against the Protestants.

In 1544, the first large excursions began from the Southern Netherlands, where the evangelical principles had taken early root. They would last periodically for fifty years, until after 1590 there existed hardly any Protestant community on Belgian soil. (Note *)

Most of the refugees went either to the German Protestant principalities, or to England, where Henry VIII was still on the throne.

It is not improbable that the VAN WINGHEN brothers, GODFRIED and PAUL, then already left the Netherlands and followed their friend Johannes a Lasco to Emden, in East Friesland.

Count Edzard I, of East Friesland, who had promoted the Reformation in his country, ever since the appearance of Luther in 1517, had died on February 14, and was succeeded the next day by his son, EDWARD II, (1505-1540). Count Enno continued his father's work. On March 6, 1533, he married with ANNA, daughter of Johan XIV of Oldenburg and his wife, Anna, of Anholt. She was born November 14, 1511, and older than her husband, she was in many things his advisor and leader. Three sons were born to them, Edzard, Christoher and Johan, and three daughters, of whom Elizabeth was the eldest. -- Early in the year 1540 Enno, who had visited the Lands, and had probably become acquainted at Louvain with JOHANNES A LASCO, invited the latter to Emden, and asked his advise in matters of church re-organization. - The advice included the reconditioning of a Lasco's friend, ALBERTUS RITZENUS, alias Hardenberg, as Superintendent of the churches of East Friesland. This could be done the easier since just then the "Provost", Manings, at Emden, who had supervised these churches under the Roman system, had died. (Note **)

Before Enno II could give execution to these plans, he died on September 5, 1540. - His widow Countess Anna, as guardian of her minor sons, immediately took over the government. - She continued her late husband's policy even with firmer hand. In 1544, the year when the first South Netherland refugees appeared at Emden, she made a Lasco Superintendent of the West Frisian churches. - This makes it possible that in this year the VAN WINGHEN brothers, who in 1542 still were at Louvain, left their native country on account of the persecution. A more detailed knowledge of a Lasco's activities between 1544 and 1548 would possibly inform us on this point.

In England, King Henry VIII had died on January 1547, and his nine years old son, EDWARD VI had been crowned on February 2, 1547. - His guardians, his uncle, the Earl of Hertford, later Duke of Somerset, the "Protector of the Realm", and Thomas Cranmer, Archbishop of Canterbury, continuing the late king's policy, promoted the Church Reformation in England. The called in the advise of such continental Protestant leaders as Philip Melanchthon, Petrus Arntius (Vermaigli), Bernard Ochin, Martin Bucer, and JOHANNES A LASCO.

Notes *

The only Reformed Church which never ceased to exist in Belgium but continued in silence, even under the most bloody persecutions in the depth of the woods, is that of Maria-Horebeke, near Oudenaarde. - At present it has a membership of about fifty families. The pastor is the Rev. Pierre Blomert, who is the World War I refugee Protestant Chaplain in the Belgian army.

** Concerning Hardeber see Appendix

Just the 1 Germany the Smalsalder war came to an end, and by the decree of Augsburg, on June 30, 1548 that ecclesiastical concord was declared upon which is known as the "Interim". Its purpose and design on the side of the Emperor were, to draw the whole body of German Protestants back into the Roman hierarchy.

By imperial command the "Interim" was proclaimed in all parts of Germany. In East Friesland it was introduced on August 23, 1548, much to the regret of Countess Anna however could do nothing but follow the imperial command, for fear of worse things. She therefore willingly let a Lasco go to England.

Johannes a Lasco arrived in England in the end of August, 1548, having travelled through the Netherlands in disguise. He remained that whole summer and the following winter in England, spending most of the time as the Bishop of London's guest at Lambeth Palace. Unoubtedly he rounded up in those months the scattered flock of Netherland Protestant refugees there by visiting the commercial and industrial centers in which they had settled since 1544, or even earlier. He also must have arranged with the Bishop then as to their future form of church government. His wife and children in the mean time were at Emden. His preliminary work in England done, he left for Emden in March, 1549. -Struggling under the "Interim" he labored for the Reformation there a full year. On May 13, 1550 he and his whole family arrived in London. -That the VAN WINGEN brothers, GODFRIED and PAUL were with him then, or shortly afterward, seems beyond doubt. -At any rate GODFRIED VAN WINGEN served him as tutor for his children, JOHN, JEROME and BARBARA LUDOVICA, all born after 1530, between May 13, 1550 and September 17, 1553, when again they went in refuge.

The a Lasco household was located in Lambeth Palace during the early summer of 1550, until further provisions should be made.

On July 24, 1550, King EDWARD VI granted to the Dutch, Walloon and German Reformed refugees in London, the evacuated Austin Friars Convent known as "Austin Friars", for permanent time as a place of worship, as it has remained up to this day. -On the same day Joh. a Lasco was made Superintendent of the foreign Reformed Churches in London.

Early in 1552 his first wife, whom he had married in 1530 at Louvain, and whose name we have not learned, died in London. -In August of the same year, he remarried with CATHARINA -----, who within the following eight years bore him five children, the eldest of whom was named SAUER.

On the 6th day of July, 1553, King Edward VI died, and after some brief strife to place the crown of England upon the head of Lady Jane Gray, Edward's elder sister MARY, known in history as "the Bloody Mary", came to the throne in August, 1553. -Protestants in England new what they could expect from her. -After she had made her position secure, she strengthened it further with her marriage with PHILIP, son and heir-electant of Charles V, who indeed succeeded his father as King of Spain and Lord of the Netherlands in 1555. -The contract of this marriage was passed in Parliament on April 22, 1554, and Mary, in the same session proposed a law to make "heresy" a capital offence in England. -The lay elders however prevented this. -In spite of this the persecutions soon began. In five years time three hundred Protestants were executed in England for the simple fact of protesting the Faith. Most of them were burned alive. The last of these, a woman, suffered this fate, on November 10, 1555, just one week before MARY herself died.

Thomas Cranmer,Archbishop of Canterbury,suffered this terrible fate on March 2,1556.

JOHANNES A LASCO, foreseeing these persecutions, had left England with his family and the greater part of his flock consisting of one hundred and seventy-five persons altogether, on two ships, sailing on September 17, 1553. Most of the refugees were Flemings, some were French, Scotch, English or Italian. GODFRIED VAN WINGHEN and PAUL VAN WINGHEN, brothers, both teachers, and the latter named "deacon and schoolmaster" were among them. Whereas the schoolmasters usually in Reformed Congregations held the office of sexton, recautor, bell-ringer and undertaker of the church, we may assume that these were the duties of Paul van Winghen in the earliest organized Dutch Reformed Church in history, during its earliest period, that of Austin Friars, London, from July 24, 1550 till September 17, 1553.

The pilgrims reached Denmark, and the port of their destination, Helsingneur, on October 27, 1553, and tried to obtain permission to settle there permanently. King Christian II (1500-1559), who had reigned in Denmark since 1534, and who had done much there for the establishment of the Lutheran Church, probably was well informed of the controversies which just then began to take sharper form between the followers of Luther and those of Calvin, in respect to the "transubstantiation". He did not wish to see his national church establishment disturbed and after some deliberations, he ordered, late in November the refugees to leave his country.

Some of these then found place on ships bound for Rostock, others sailed for Wismar, others again for Lubeck and Hamburg; but the main body of pilgrims left on December 3, 1553 for the City of Emden in East Friesland, where they arrived when a severe winter already began itself to be felt. There they were later rejoined by some of those who had gone to the other named German cities, where their reception had not been much more cordial than that in Denmark. They reached Emden in March, 1554.

Countess ANNA received them most cordially. Fortunately political conditions no longer compelled her to have the "Interim" in her land. This had been abolished on July 16, 1552, by the peace of Passau, after Maurice, Elector of Saxony had marched successfully against the imperial forces, thus making Germany safe for the Lutheran faith. In spite of doctrinal controversies, the Reformed, or Calvinists could expect a kinder treatment from these fellow Protestants, than they had had under the "Interim". - Still with all her love for these Reformed refugees, Countess ANNA of East Friesland had to show favoritism to the Lutherans in her country. - In the Lutheran controversies with the Reformed, ALBERTUS RITZEUS, alias Hardenberg, friend of Johannes a Lasco, had at Bremen taken an active part since 1552. Rather than through his personal inclinations and friendships endangering the religious peace in East Friesland, a Lasco in 1555 then left Emden with his family, intending to return and to labor further in his native land, Poland, for the principles of the reformation. He visited in 1556 Wittenberg on his way, staying only one day with Melanchton. - In Poland King SIGISMUND made him that same year Superintendent of the Protestant Churches in Great Poland. While engaged in preparing a Bible translation in Polish, the Reformer died on January 15, 1560.

The other members of the Dutch Reformed Congregation of London, remained in Emden, and it is safe to say that in the period following, GODFRIED VAN WINGHEN and PAUL VAN WINGHEN were the leaders of this flock. Godfried seems to have served as preacher, and Paul as teacher of the children. Moreover Godfried van Winghe educated at Louvain among the friends of Erasmus, was an excellent scholar of Greek, and he mastered a good knowledge of Hebrew.

He had married a Flemish lady, named LIVINA -----, who was with him in Emden, where her name appears in February, 1557. She was his first wife, who followed him during most of his wanderings, and who died in Emden early in August, 1562, at Sandwich.

From 1554 till 1562 Godfried van Winghen made first a new Dutch translation of the New Testament, of which thousands of copies were printed and spread not only in the Dutch refugee communities, but also in Flandres, their homeland and in Brabant. Often he worked till two o'clock in the morning, and started again at four, after only two hours of night-rest. Dutch was in his time by no means an established standard language. It had many dialects and localisms. Therefore Godfried van Winghen had the double task of first getting the correct meaning of the original Greek and Hebrew, and after that to create a standard Dutch which could be understood and read by Dutch-dialect speaking people from Dunkirk to Rostock. Fortunately his many wanderings and contact with Dutch refugees from various parts helped him in this respect. Thus not only he, but all those who after him worked on the Dutch Bible translation, have done more than any other group of literators to create the beautiful diction for which the final standard Dutch Bible translation is known.

In one of his letters he tells in incident how a hasty bookbinder in three thousand copies of his New Testament, ready to be distributed at Antwerp, had bound one page upside down. He had also a boy working with him, who could not stand the long night watches, but would fall asleep during the work.

The Dutch translation of the New Testament by Godfried van Winghen made at Emden, seems to have been printed there by Bartholomeus Huysman, printer, publisher and bookprinter there. He was originally from RONSE, or Renaix, in Flandres, where also a branch of the VAN WINGHEN family lived. Huysman also had been a member of the Dutch Church at London, under the reign of Edward VI. He also had come to Emden, and after 1552 under Elizabeth's reign went back to London.

As soon as the whole Bible had been translated by him, and the copies were from the press, Godfried van Winghen himself went from Emden to his native land, the Southern Netherlands, so as to see that they were distributed and sold in the right way and in the right places to the right people. He also preached as he went from place to place, in the Dutch as well as in the French tongue, among Flemings and Walloons. About the middle of July, 1560 we find him preaching secretly in Flandres. On July 1, he openly interceded by the authorities for some citizens of Veurne, who had been imprisoned for professing the Reformed faith. No local authorities could harm him then, for not only was he a graduate of Louvain, and under the University's privileges, but he also stood under the protection of foreign princes being a citizen of Emden, and possibly of England. Still, even if the Spanish and Papal Inquisitions not yet were working in the Netherlands at full strength, he was exposed to many dangers and even his life at times was not safe. He himself declares in one of his letters, that "night and day, he was then, so to say "carrying his soul in his hands".

He labored in the Southern Netherlands until the fall of 1561. On August 7, 1561 we find him in French Flandres. He gave then a recommendation to Mr. Pieter, schoolmaster at HASBROUCK. -Also at CASTEL, in French Flandres, the birthplace of Petrus Dathenus, he worked. He was a personal friend of Petrus Dathenus and corresponded with him for many years. When PETRUS DATHENUS wrote his famous "Confesio Belgica", in 1561, in the French language, after having written it first in Latin, Godfried van Winghen was there to translate it immediately and under the eyes of the author, who knew Dutch, but not expressivel into the Dutch language. The first Dutch edition came out in 1562. In a rare copy of a later edition, that of the "wonder-year", 1566, which has been preserved in the Royal Library at Brus sels, is written on the titlepage, by an eighteenth century owner of this copy:

"Auctor est Godfried van Wingene, Praecepit t r,
"vide plura aucti vium, in syne "Warschouwinge",

A.D.1723, pp. 217-222.

"The author is Godfried van Wingene, Schoolmaster,
"see more by Oudhoven, in his "Werning". 1723, pp. 217-222.

It was upon Godfried van Winghen's advice that Guido de Bray in 1561 sent a copy of his "Confesio" to Cooltuyn, at Em en. (Note *)

Soon thereafter Godfried van Winghen went from Flandres across to England, sailing from Nieuwpoort. The exact date of his arrival is unknown, but the brethren at Sandwich were expecting him there on the first of October, any time.

Queen Mary, to the great relief of England had died on November 17, 1558, when the ashes of the pile on which the last protestant martyr burned alive under her rule, on November 10, were hardly cold. With great acclamation, on the very day of Mary's death, the English people had proclaimed her younger sister, ELIZABETH, Queen of the Real her first Council being held on November 20, 1558.

Immediately not only the English exiles, but also these foreign Protestants who had under Edward found refuge in England, returned from beyond the sea. By the year 1561 London again was full of them. Had Johannes Lasco lived, undoubtedly he would have been called to England so as to reorganize the congregations of these Protestants of foreign birth. But he had died in his native Poland, on January 15, 1560. -Therefore GODFRIED VAN WINGHEN, who in more than one respect was considered the Elise upon whose shoulders the mantle of Elijah had been descended, was called to England. -He arrived early in October, but stayed only for little over one month. In November 3, the Bishop of London, Edmund Grindall considered to send him with an important message to those English refugees of Mary's reign who had gathered at Frankfort on the Main. -He, without giving himself much rest, started from London, on November 12.

Note: * The statement is made by Dr. A.A. van Schelven in his article on G.v.W. in Blok and Volhuyzen's Nederlandsc' Biog. Woordenboek, III, 143^{ff}. that he visited Flandres from Emden between 1554 and 1558, but we have not found this confirmed as yet.

The contents of his message are unknown. It seems to have been an invitation of the Bishop to the English refugees at Frankfort to come home not only, but also to those of foreign birth who had lived in England before, offering them great advantages. They however had prospered at Frankfort, although of late the Lutheran city government, i.e. those in other large German cities with an additional cosmopolitan population, had not encouraged the Reformed.

Godfried van Winghen was even desired by them as their minister, whereas up to that date he had been a teacher and a preacher with great success. He however may have thought of what had happened at Bremen to his friend ALBERTUS RITZEUS, alias Hardenberg, who on Februar 12, 1561 had been compelled by the Lutheran magistrate there to leave the city on account of doctrinal controversies on the "transubstantiation" with the Lutheran ministers. Hardenberg had been recalled officially to Bremen, on January 12, 1562, when the Reformed Counsellor Daniel van Buren, had become Burgomaster there, but the news thereof may not have reached Godfried van Winghen yet, when he left Frankfort in February. He was back in England in March, 1562 and was placed in charge of the Dutch Reformed refugee congregation at Sandwich. - On the 2nd or 3rd day of August, 1562, his dear wife, LIVINA, who had shared so many of his labors and hardships with him, died. On the 11th or 12th of August, Petrus Delaenus, minister of the Dutch Reformed Church at London, sent to him a letter of consolation.

Soon thereafter, in 1563 the black death or pest began to ravage at London, of which both ministers of the Church there, Petrus Delaenus and Nicolaus Carinus died. Before 14 December, 1563 we find Godfried van Winghen at London, at first only temporarily supplying the bereaved congregation. With the beginning of the new year, 1564, he became the regular Pastor of the Dutch Reformed Congregation of Austin Friars, London. - At Sandwich he had been second pastor, under the Rev. JACOBUS BUCERUS, as senior pastor. Less than two years after he left Sandwich, there arrived from Deinse, in Flanders, in the fall of 1565, a Reformed Protestant refugee family, that of Willem Baudart, consisting of the housefather, his wife, Maria Sagmertel, and six children. The youngest of these WILHELMUS, born at Deinse, February 13, 1565, was the later famous WILHELMUS BAUDARTIUS, Dutch Bibletranslator, who was sent to bring the work of Godfried van Winghen to perfection. His daughter Maris Baudartis, became the mother of WILHELMUS BECKMAN, the New Netherland settler of 1647, and founder of the Beckman family of New York.

At the initiation of his ministry at London, Bishop Ed. und Grindall wrote to the civil authorities a recommendation in these words: (the original English letter is lost and this is a translation of a Dutch translation):

"Of Godefridus Wingius, I must testify that he is a learned godfearing and peaceful man, who has labored under the Cross in Flandre continually as to say carrying his soul in his hands, preaching the Gospel of Christ, and I therefore do not doubt or he will be welcome to you. - In other places he is called "vir animo moderato et pacific a man of a modest and peaceful disposition."

* A.A. van Schelven says: "shortly after 2 September, 1562".

* * Jacobus Bucerus had formerly been an Augustine monk. He was a native of Ypres, in Flanders. On November 27, 1563, Godfried van Winghen had recommended him to the brethren. He had been in Sandwich since 1561.

Three rather stormy controversies during his ministry at London, could not upset his peaceful position. The first one arose, when he introduced in his church the custom of having witnesses to each baptism. He wanted this for greater order and future reference as to the parentage of the child. A party of his congregation said they never read about it in the gospel and therefore it should not be that way. Nevertheless this good custom spread from that of London, to all other Dutch and Walloon Reformed Church and it is still helpful to us in our genealogical work. Before 1565 the matter was settled.

The second point was a matter of church government, in which Godfried van Winghen held neither the extreme hierarchical, nor the extreme congregational point-of-view.

The third point was connected with the breaking of the images, which just then became so violent in Flanders. Was it allowed or not; and if allowed was it obligatory or not. Godfried van Winghen's opinion, that they could be removed, but that violence would do more harm than good, was decried by fanatic zealots not only, but even by otherwise moderate members of his flock. This was a burning question in 1566 and 1567, and still as late as 1570. *

In 1567 Bartholomeus Huyghen criticized vehemently the style and Dutch language used by Godfried van Winghen in his translation of the New Testament, which lead to his leaving of the Dutch Church and joining of the English Church at London.

In 1566, before the imagebreaking had occurred in the Netherlands, Godfried van Winghen, who had since 1563 written to the brethren there from London, warning them against fanaticism, thought it his duty to visit his native land again personally. Again he preached at Cassel, in French Flanders, but some of the extreme spirits he could not control. Indeed they had become infuriated by the cruelties and outrages perpetrated against their lives, liberty and property, by the Spanish and Papal Inquisitions in the Netherlands. A man who had been in his audience was in the end of that year burned alive for having taken part in removing images from a church. The great iconoclastic storm did not break out there until in the end of August. In the same year the Flemish Reformed Consistory had met secretly at Godfried van Winghen's birth place, St. Trond, and because he was just in the Netherlands then, it seems highly probable to us that he was present at this important meeting. Johannes Janotius his friend was t

In September, 1566 he was back in London, and having been convinced during his stay in Flanders of the popularity, but the poor quality of the rhymed Dutch Psalms made by Petrus Dathenus, he procured on September 12, the publication of a new version, meant for use in the churches, made by his friend, Johannes Utensho.

His pastoral duties, his literary activities, his correspondence with Reformed leaders everywhere, by the year 1567 had accumulated so

* Such a large part of his congregation favored imagebreaking, that the consistory forbade him from 15 July, 1567 on to preach. However the Bishop of London caused his re-instatement on Christmas-eve, and on Christmas he preached again.

* When in 1576 the Prince of Orange had endeavored to establish the Pacification of Ghent, certain places where had been Reformed congregations before, and other places, where at least one hundred families should demand it, were going to have a certain freedom of worship. The arrangement took effect in 1576. In 1578 General called a new minister but he

that it became too much for one person. But it was not before 1569 that a co-adjutor was added to him in the person of Bartholdus Guilhelmi. To this was added in 1571 the Rev. Georgius Wibotius.

Whether GODFRIED VAN WINGHEN had married soon after the death of his first wife, with a second wife, we do not know. In the list of alien residents in London in 1568 occurs: "Godfrey Hinc-- in Coleman Street Warde, a Dutche reacher, and Christien his wife." - If so, she must have died before 1571, for we see from the Records of the Church, as published by C.J.W. Jansen, that he married at London, on August 27, 1571 with CATHELYNE LAMOOT, who was a native of Ypres, daughter of Guilliam de la Mot, or la Mot, and Vinvence Veineyts, is wife, and sister of the Reformer, Jean de la Mot, or JOHANNES LAMOTIUS. This second (or third) wife must have been considerably younger than her husband.

With the utmost interest the Dutch and Walloons refugees in England watched the struggle of their native provinces against the tyranny of the hereditary Lord, the King of Spain, Philip II. The preliminaries had lasted until 1567. With the arrival of the fresh Spanish armies under the Duke of Alva, as military governor of the Netherlands, the real drama began. The refugees abroad realized that they could help the cause better from the outside, than from within, and they spared no efforts to do so. The first Dutch liberators, the "Seabeggars", who captured and freed the first city Prielle, on April 1, 1572, had sailed from an English port. Before the end of that year, the Prince of Orange, known in history as WILLIAM THE SILENT had control of several locations in Holland and Zealand.

The Prince realized the importance of the return of the refugees and tried to get their ministers to come back first. A request to this end was made also to the individual Dutch Churches in England. Godfried van Winghen who had been supplying Maidstone Dutch Reformed Church by way of vacation in the summer, came back to London on August 17, 1572. The next day he received the letter inviting him to Dordrecht, the place where the first Estates of Holland that year had held their first independent meeting. After nine deliberation and after having regulated the affairs of his church, he crossed the sea, and on November 3rd, landed at Scheveningen, in Holland, proceeding immediately on December 1st, to Delft, the residence of the Prince of Orange. On December 3, he was already at Dordrecht, where he preached on the 7th. The letter of recommendation which his consistory had given to him was superfluous, as far as introduction was concerned. It only showed that he had left them in all friendliness. It was dated November 23, 1572 and read: (translated):

"The Ministers and Elders of the London Dutch Reformed Church certify that Dominus GODFREDUS WINGIUS is a man of sound faith and doctrine, and respectable conduct, who is not only a member of this Church, but has also been its Minister of the Word for several years, as well as a minister under the Cross (*) in the Netherlands (in Belgia), and during the time that preaching was allowed there publicly, wherefore thy request the Ministers and Brethren of the Churches where he may present himself, to receive him as such and to acknowledge him as worthy of the minstry. (signed, etc.)

* "Under the Cros" signifies "in times of persecution". His visits had been those between 1554 and 1557, in 1561, and finally that of 1567, when there was a brief relief from persecution, on account of fear for rebellion.

At Dordrecht he lived privately, most likely accompanied by his wife, until February, 1573, and then moved to The Hague for a few weeks in the hotel "The Peacock" ("ten huyse daer den Paeuw wt hangt"), (in the house where the sign of the Peacock hangs out").

On March 23, 1573 he was again at Dordrecht. There he was busy, except with his many correspondencies, with the formulating of a new "Church Order", or rules for church government and discipline, and the writing of a new Catechism. This work was interrupted on July 4, when the Church at Woerden urged him to come over to combat the sect of "Hesychianism", so named after Hesychius, a Lutheran leader at Bremen, with whom also Albertus Ritzetus fundamentally disagreed. He went and within two months his preaching had cleared the situation. - At Dordrecht representations were being made for a Provincial Synod of the Reformed Churches in Holland (province), which was held in 1574. At this synod Godfried van Wingen presented his draft of "Church Order" and Catechism but they were politely rejected, possibly because the local churches did not wish to be influenced too much by representatives from Dutch Churches abroad, until the time of a National, or of an International Dutch Reformed Synod should have arrived.

Before the winter of 1574 Godfried van Wingen was back in London.

The trend of individual organization of Dutch Reformed churches had opened with Johannes a Lasco's work in London, in 1551. More or less attempts on the continent had been made since 1554, starting with the Church at Fribourg, and in the Netherlands "under the Cross" until 1566.

With the first meeting of the representatives of the Dutch and Walloon Reformed Consistories was held at Tervuren, in 1561 (?). The "Belgic Confession of the Faith", in French and in Dutch had originated as a common symbol for these churches in 1561 and 1562. In 1566 the first separate meeting of Flemish Consistories had taken place at St. Trond. The historical meeting of representatives at Weesp, on November 3, 1562 might be termed the first National Synod of Netherland Reformed Churches. - The Synod of Fribourg had followed in 1567. - In 1574 the first Provincial Reformed Synod of Holland had met at Dordrecht.

Evidently individual organization had reached the point in which for further development it depended on grouping together.

The Reformed refugee Churches in England, Dutch or Walloon spreading were not lagging behind.

Soon after Godfried van Wingen's return to England, in the winter of 1574/1575, plans were made for a synod of these refugee churches. We do not know in how far the authorities of the English Church have been consulted, but the position of the foreign churches naturally would necessitate this. This first synod took place at London, its President being the Rev. GODFRIED VAN WINGEN, and its Secretary Roland de Cartentier. The session began on March 15, 1575. Under this date, its Minutes start like this: (translated):

"On this day, after the invocation of the Name of the Lord, at London, the first meeting has been held of the delegates of our Churches at London, Norwich, Sandwich, Rochester, Yeovilstone and Yarmouth, to which latter were added the delegates of Tethford. And unanimously have been elected as President of this meeting, D. Gotfredus Lingius, and as Secretary, Roland de Cartentier."

From that time on Godfried van Winghen's activities began to become more centralised, being mainly directed upon the welfare not only of his own pastoral charge, that of London, but upon those of all the Reformed refugee Churches in England.-He was present at the subsequent synods of these churches held during his lifetime, except that of 1583, (the VIIth Synod), held at London.-These were outside of the last named one, that of 1576 (Ind), of 1577 (IInd), of 1578 (IVth), of 1581 (Vth), and of 1586 (VIth).-The VIIth Synod was not held until 1597, or nine years after his death.-He presided the first, the fourth, the fifth and the seventh synods.-At the fourth and fifth synods, HERMES CELOSSE, Elder of the Church at Sandwich, was the Secretary.

In spite of this Godfried van Winghen did not loose his interest after 1575, nor stoned his activities in the general affairs of the Reformed Churches in the various countries where it had taken root, also through his labors. His extensive correspondence, which goes from April 13, 1577 till August 1st, 1578, and which has been published in the original languages, with English summaries in J.H. Hesel's "Ecclæsiae Londinæ-Batavæ Archivum", best eat this. This correspondence covering a period of over twenty-six years, contains letters from and to him, to and from such men as: Johannes Uttenhovius, Petrus Dethenus, Petrus Scagius, Jacobus Ducus, Jean Cousin, Yaendanus Pajnius, Daniel Dedieu, Johannes Helichius, Bartholomæus Wilhelmi, Jacobus Regius, Asuerus Regenstorius, Johannes Rotarius, Lucas Prenius, Johannes van der Bent, Laurentius Wimfridus, Bernhardus Vezekius, and Godefridus Saurbach. (*)

The various Netherland (Dutch and Wallon) Reformed Churches had formed these ves into national group. They were the Netherland (Holland) group, the English group and the German group, the latter not to be confused with the German Reformed Church.

All these Reformed Churches of Netherland origin kept into mutual contest, and individually, not as one body, they kept up relations with the Reformed Churches in Germany, France, Switzerland, Italy, Bohemia and Hungary, and for some time in Poland and Ireland, the last named being refugee-and not native churches.

An international synod of churches of Reformed Netherland origin has never been held, nor a general international or world-synod of Reformed Churches of various national origins.-And such one seems to have been the ultimate ideal of Godfried van Winghen.

As representatives of the Netherland refugee Churches in England, Godfried van Winghen and Roland de Cartentier were in 1578 present (however not as delegates to the synod) at the National Netherland Synod at Breda, in Zeeland. As such, he and Hermes Celosse were present at that of 's Hertogenbosch, in 1581. On his way to this last named synod he once more, and for the last time visited his beloved Flanders, the land of his ancestors.-He landed at Flushing on May 1st, 1581, and was at Bruges the next day. He stayed there only eight days, as the guest of his brother-in-law JOHANNES LA CHIUS, leaving on May 28th.

Bruges, Ghent and Antwerp were the last strongholds of national independence in the Southern Netherlands, and at the same time of the Reformed Church there. With the national independence, the Reformed Church disengaged from Belgian soil.-The North, the Dutch Republic had come out victorious and free, politically and religiously, the

* Most latinized Flemish names.

South, from which after the Duke of Parma's military victories, and the fall of Antwerp, practically all Protestants and friends of nation independent had fled, became after 1585, politically a subject of the house of Habsburg, and in matters of religion subject to the Pope at Rome. It remained in this condition until freed by the French Revolution in 1795.

After having attended to the National Synod at Middelburg, Godefried van Wingen went back to England. He resided again in Austin Friars, London, on July 22, 1587.

That he kept up his correspondences until August 1, 1583, and that he still resided the Seventh Synod of Netherland Reformed refugee Churches in England, at London, in 1586, we have already said.

The last years of his life he spent in supervising his flock in London, while his labors were being lightened by a number of good assistants. In 1573 Johan de Cubis and Jacobus Regius were added to him, in 1580 Johans Soylet and Johannes Rotarius (van Roon), in 1581, Assuerus Regemorteris, in 1586 Lucas Psenius (van Peene).

His death occurred on September 3rd, 1590.

The Rev. Simon Ruytinck, who fifty years later was minister of the Austin Friars Dutch Reformed Church at London, and whose manuscript chronicle of that church is now kept in Somerset House, London, writes under the year 1590:

"Godefridus Wingius, dienaer des Godelyccken Woerds al-hier, naest by do r ouderdom tot den dienst onbequaem wce gheworden, is in den Heere ontslaen, den 3^r Septembris".

(translated):

"Godefridus Wingius, minister of the Godly Word here, after having become incapacitated for the service through his high age, has slept in the Lord, on September the 3rd."

We have not learned of any children of Godefried van Wingen, neither by his first wife, DIVINA ----, who died at Sandwich, on August 2nd or 3rd, 1518, nor of his last wife, CATHARINE LAUWET, OR DE LAUOT, whom he married at London, on August 2nd, 1571, and who survived him.

His widow remarried at London, on November 21, 1572 with GOOSEN or GOSWIN VERBEE, or Van der Beke, a native of the region of Aix, or Aachen. He was a young widower, whose wife had not been dead a long time. His son, Abraham was baptized in the Austin Friars Church on April, 1570, and his daughter, Elizabeth, on March 27, 1572.

After Verbee's death, CATHARINE LAUWET married for the 3rd time, at London, on 22 November, 1614, with Pieter van Terenteyn, a widower who had married there on May 22, 1612 with Perynten de Mey, widow of Joos Naghtegael. He was a native of Eugene, in Fl. ridres.

As his widow CATHARINE LAUWET married for the fourth time, at London, in October, 1619, with Daniel Robberts, a native of Steenwerck, in Flandres, of whom further nothing has been found recorded. The date or cause of her death, and whether she left any children, has not been learned.

Godefredis Wingius undoubtedly lies buried with his recincts of Austin Friars, but a fire which left the walls standing so that they could be restored has subsequently ruined the inside of the church and many tombstones thus have become destroyed.

Sources: "Analectes à servir l'histoire Ecclesiastique de la Belgique"
Vol. II, p. 6, No. 27 - J.W.Hessels: "Ecclesiastico-Batavae
Archivum".

Marnix Vereeniging:"Werken".-Huguenot Society of London:"publications".-Dr. Abraham Kuyper;"Voor Drie honderd Jaren".-Walter P. Dodge:"From Squire to Prince"(Counts of East Friesland).-Blok and Molhuysen;(Nieuw) Nederlandsch Biographisch Woordenboek Dictionary of Nation 1 Biogra hy, (for Joh.a Lasco), and English persons mentioned).-Schaff-Herzog;"Encyclopedia of Religious Knowledge", (for Joh.a Lasco, and some facts connected with the history of the Church Reformation).-A.A.van Scheijven;"Werkeren des Trots Colle, London."-C.J.W.Hoens;"Registers of the Dutch Church, London."

PAUL VAN WINGHEN, alias PAULUS WINGIUS, brother of the Rev. Godfried van Winghen (1520-1590), was born in the Land of Lige, about the year 1522, most likely like his name brother in the city of St.TROUD, or St.Truylen. (see : Chr.Fahlerbeek;"Les Refugies ".L.) His parents are stated to have been Hubert van Winghen and Henrica Cuyper, or de Cuera. (see :"Deutschles Geschlechterbuch" Baenigliche Fratlie, .462.) This remains to be proven from documentary sources. Likewise it is stated that his grandparents were Gerard van Winghen and Meycker Reynvaen.

Like his named brother he was educated to be a teacher, or pedagogue, most likely like his brother in Louvain University around the year 1542.

We find him with Johannes a Lasco in London, England, between the years 1550 and 1553, as a member and a Deacon of the newly founded Dutch refugee Congregation of Austin Friars. His brother was at that time tutor of Joh.a Lasco's children.

With the other members of the Congregation he sailed on September 17, 1553, a month after MARY "the Bloody" had come to the throne of England, from London, to Helsingør in Denmark, and from there on December 3, 1553, to FRAM, in East Friesland, as related above, under his brother's biography.

With the leaving of Joh.a Lasco, from Enden to Poland, by way of Wittenberg, the paths of the two brothers separate. PAUL VAN WINGHEN accompanied a Lasco on this trip, and arrived with him in Poland. He remained there for over a year, and left in February 1557, carrying letters from a Lasco, among others one for Johannes Utenhove. He travelled by way of Frankfurt on Main, where many of the refugee Protestants from England had gathered during Mary's reign. -Early in April, 1557 he was back at Enden. (see : Dr.A.A.van Scheijven's article in Blok and Tollmyser's "(Nieuw) Nederlandsch Biogra hisch Woordenboek".) In Poland he had lived in Cracow. (see : J.W.Vessels;"Archivum", VIII, II, No.12 note 2.).

When in 1561 his brother Godfried van Winghen left Enden for his year's labor "under the Cross", in Flanders, PAUL VAN WINGHEN remained at Enden, serving the Congregation, and as Deacon of the church, taking a social care for the protestant refugees especially from Flanders and Brabant who found there a permanent or temporary harbor of refuge. Above one of the old gates in the city walls of Enden was written: "Ferr beholt die Harbare dinen Gemeinde" ("Lord guard the Refuge of Thy Church")

The care of these needy ones, who often arrived deprived of all their possessions, with women and children, after long wandering on land or on sea, so to speak often had been used to luxuries, who often suffered from sickness, was a complicated affair, which required great skill and calculation.

The only condition upon which Countess Anna had received the first refugees in December, 1553 had been that they should take care of their own poor, also for those who should come afterward.

Not only in the gathering, but also in the management and distribution of funds great difficulties were encountered and a splendidly overcome.-If this PAUL VAN WINGHEN to a main care, while his brother *reached*, studied, published, corresponded, travelled, and took care of all spiritual needs.

PAUL VAN WINGHEN had married MARGRIETE CELOSSE, as stated in the above quoted source, a daughter of PIETER CELOSSE and MARIEKE BUITINGH. In his function of Deacon he was faithfully assisted by his brother-in-law, JASPER CELOSSE.-We have seen the oldest existing Consistorial Minutes of this venerable church, which begin with Jan. the Fourth, 1552.-The record begins:

"Ae. 1554: Johannes a Lasco, Johannes Uyt den Hove, van tinus "Fleron,Gil is Weber, mit noch 175 personen, uyt Engeland of "Pennekirk, en d'lyrh angekommen, en d'lyrh dese ve "dese goel orde cerstsal ongericht." (with 175 persons arrive "here from England, by way of Denmark, and have first put this "congregation into good order.")

Then follows a list of Elders, beginning, no. 1558, with JASPER CELOSSE.

But we shall speak of the next page, after

Another remarkable record of the church at Emden has been preserved. The title of the manuscript is: "Boek van inde Aer en Vrendelinje. Uitgedeelt binnen Emden beginnende Ae. 1560". (i.e. "Book of the Poor, during Distributions made at Emden, beginning A. 1560".)

None of the first entries of this record show the name of PAULUS VAN WINGHEN. On January this "Second Account book" acknowledges the receipt of a sum collected by him for the poor from the Elder G. Olier. We have copied the details of each subsequent receipt to him as far as in this record.-It is sufficient to give the dates here, so as to show that Paulus van Winghen was then at Emden. These are: 1560, January 17; 1560, August 23; 1561, March 8; April 13; October 16; 1561, November 25; 1563, May 12; October 27 1573, April 13; August 21; 1575, February 15; August 2; 1577 (?), May 11.

The reason why we do not see him functioning as a communal Guardian of the poor between 1560 and 1561 is most likely that he acted as Pastor of the congregation after his brother Godfried in 1560 had gone to Flushing. We find him from 1567 till 1569 as Elder. The reason for this is that on October 16, 1567 the Dutch Reformed Church at Emden obtained a regular and ordained minister in the person of JACOBUS RITTAUS, alias Merleker (1511-1574), of whom we shall speak hereafter.

The date of the deaths of PAULUS VAN WINGHEN and MARGRIETE CELOSSE his wife, we have not learned.

They had a son, SAUER VAN WINGHEN, born in 1550, the year of the accession of Queen Elizabeth to the throne of England.

SANTOWIJN VAN LEEUW born at Delden, in 1557, two years before his famous uncle JACOB VAN GELDER left the city for good, married with TINKE VAN HEVER daughter of Thomas van Hever and Petelina Hooft, his wife, died on August 15, 1580 and his widow in 1605. Through their son, AEN VAN LIGHE, born in 1580, the line of Van Leeuw in the direct line of descent continues. This son was also a soldier, PATRIOT VAN LIGHE, named for her mother's brother, and born in 1581, February 27, at 1600. He married seven years later, before his father's death, on January 20, 1603, with the widow of PIETER VAN HUG, who was born at Delden, in West Friesland, January 16, 1580, and had at marriage, there, where he was minister of the Reformed Church, an only son, Jacob. He was the son of the famous VEBBO VAN HUGHE, a student of the University of Groningen in 1598, and his wife, AGNETINA VAN DORDT, born 1564, a native of Emden. (See Genealogical list of Dutch-Dicke Bladen, I, 11.)

PIETER VAN HUG was born at Delden in 1581, became a councilor in 1614, and was elected mayor of Delden in 1617, with ANNA VAN DUYARY, scion of an early tenant of one of the lord of Veenwiet, of whom he had a son, PIETER VAN HUG, who was an elder at Delden in 1623.

PIETER VAN HUG died about 1640, his second wife EGERTJE VAN DER WERF, born 1590.

The wife of these Dutchmen, ANNELI and LEO, the line which is the subject of this article, through PATRIOT VAN LIGHE, born 1581, and his wife.

Both these sons were educated in Dutch Universities. PATRIOT VAN LIGHE first at Leyden University, where he matriculated on June 26, 1641, as "Eduardus L.," native of "Velen," as a law student. His wife, ANNE VAN HUG, although she was not quite 19 years old yet, from Delden, had next at Utrecht, where she was matriculated on October 11, 1641, as "Cornelia L." at the Universiteit. We entered that of Groningen on 1642. VAN LIGHE, student of "Middelburg," aged 20, on September 6, 1644, and his wife was enrolled at Leyden as a law student. Let us now proceed at Utrecht University, wherein, entered there on October 16, 1644, under the Alba Studiorum of these Universities.

PIETER VAN LIGHE (1581-1652), Doctor of Law in Groningen, 1647, was married first to Anna, daughter of Cornelius, daughter of JESSE ALRICHSEN, died in Trondheim, 1633, as is often quoted as "Cornelia van Alrichsen," or "Cornelia, Jesse's daughter".

PIETER VAN LIGHE (1581-1652), son of AGATUA, sister of Cornelius, the wife of JESSE ALRICHSEN, died in Trondheim, Norway, in 1627, till 1633, the year of her death, the first of the ladies to die before her husband. This Christian family belonged to ACOB ALRICHSEN, who has been a fine figure in the history of the latter part of the North American colony. He was first Secretary of the Dutch Colony of New Netherland, later vice-director of the South River Colony of New Netherland, the latter state of which was.

PIETER VAN LIGHE and Anna, DAVID VAN LIGHE was born 1648, died 1687, in Delden, secretary of the city, who married THOMAS KESTER, son of the great-grandmother of Samuel as follows: PIETER VAN LIGHE, 1st wife son, PATRIOT VAN LIGHE. Therefore, the last name of Samuel is that of these two half-brothers.

The old house is still standing, at Delden in those front walls.

the allied Coat-of-Arms at our hewn in stone, of this couple, showing on dexter the Arms of Poesingh, and on sinister those of Van Linjen.

This last named couple had a great-grandson, PAUL, LEO ROESINGH, named after his both Van Linjen ancestors the Roesingh brothers. He was in the year 1710 living in Berlin, Germany, as a pensioned cavalry-officer. He was a second cousin, or perhaps a closer relative of HENRIETTE ROESINGH(1745-1810), the mother of Mrs. Henry Schniewind, of New York.

In fact a certain V.L.C. whose full name we have not learned, possessed a silver cup, such as the Frisians use at wedding ceremonies filled with sweetened brandy and raisins. Engraved on it is the same Arms as are shown in the front wall of the aged old house at Emden. Only the Van Wingen Arms, a "reared Hart(en)" with the well known Frisian heraldic eagle on dexter, is only a demi-eagle sable(black) on or(gold). This cup therefore may have been the identical cup which was used at the wedding of JOACHIM ROESINGH(1712-1772) and HENRIETTE PAULINE VAN LINJEN(1737-1815).

The Van Wingen Arms, both in the wall and on the cup are the ones described by J.B. Rietstap in his "Armorial General" as belonging to the family of Flundres and East Friesland.

The "Frisian" Arms in both places show in a field argent (silver), a "fesse chequered" purpure(maroon) and argent(silver), accompanied by three roses, 2 and 1, purpure(maroon).

Speaking here of the Van Wingen Coat-of-Arms, we may say that although classifying the ones indicated above, Rietstap, gives also different ones for the Van Wingen and Van Wijghen families of Brabant and of Tournay, this does not mean that for one of these, and the Van Wijghen family were not related. Historical and genealogical facts indicate that at least those of East Friesland, whom we through this research have traced to ST. GEORGE, in the LAND OF LIEGE, and that of Tournay, were related and that both had once upon a time a common ancestry at RONSE, or RONATE, in Flanders.

For the sake of greater completeness we will first give below a few notes on some of the descendants of LEO VAN VIEN(1662-1702), and then proceed with the Van Wijghens of Ronse, in Flanders.

LEO VAN VIEN(1662-1702) and AGATIA(Gossel) ALRICHS, his wife(his 2nd wife), had at least two sons, namely, PAUL, born in 1657, and GOOTWIJK, born in 1654. The one was named for his maternal, the other for his paternal grandfather.

Both brothers studied in Terdeghem University and were jurists. Gossel van Linjen matriculated there on October 1, 1677, and Palus on December 11, 1677. Gossel van Wingen had first followed some classes in Groningen University, where he was enrolled on May 1, 1675.- A certain LEO VAN LINJEN, from Emden, who entered Groningen University on October 2, 1677, was evidently a son of one of these brothers.

The line with which we are concerned runs through the named AUF VAN LINGEN(1657-1710) and his wife, MARGARETTE RICHES, his wife, who were the parents of ENNO VAN LINGEN, o. ERICO PAUL(1691-1773), who married ANNA CATHARINA LOESING, and had a daughter, HELENNA PAULINE VAN LINGEN(1737-1815), who married JOACHIM ROESLINGH.

GERARD VAN MECHELEN and MARIONE REYVAEEN, stated to have been the parents of JACOB FRIED and ANNE VAN TEGEN, had according to the "Deutsche Geschichtsblatt", Berlin 1877, also a son named LOUIS VAN MECHELEN, who therefore would be uncle to Gerard and Paul van MECHELEN. The same source states that he married with ANNE VAN TEGEN, and that at that time he had no son, named JOOST VAN TEGEN, Godfrid's and Paul's first cousin.

LOUIS VAN TEGEN and MARIE BAUEREN, his wife, must have lived at Brussels, for there about 1542, their son JOOST was born. He became an art dealer. JOOST VAN MECHELEN studied art first in his home country, and later in Italy, where he was employed by the Cardinals of the Roman Hierarchy, whom he may not yet have learned.

He came later in the employ of the well known Alexander Farnese Duke of Parma, son of a Netherlandish mother, a daughter of Jeanne Charles de Bellifort. That JOOST VAN MECHELEN was a Protestant is certain, but whether he must have kept secret, or could not have excused himself as an artist of great merits, - is any way to be inferred from the Netherlandish Act of 1554, which made all artificers in the city of Brussels and their force to be mass-assembled in the evening, to agree the punishment received for the king of Spain, the most violent transgressions and thefts in art, and fine of 100. S. G.

A brother of the above, FRANCIS, remained a Protestant, who had been governor of Alkmaar, in late life, however, a heretic, was banished in 1574. It seems that these circumstances compelled JOOST VAN MECHELEN to leave the Netherlands and to refuge in the Frankfort on Main, where he became a dealer of the Dutch-Flemish Confraternity. There he founded the first school of art. The first paintings still may be seen in the school of the old Frankfurt Museum, under art, "Mother and Child" - a work of Francis van MECHELEN.

JOOST VAN MECHELEN, born in 1542, had married a French lady, name unknown, in 1562. They had a son, JACOB VAN MECHELEN, born at Frankfurt in 1570. He also became an artist, first at Antwerp, then at his father's place, then at Paris, France, at Antwerp, and finally visited Italy and then settled at Frankfurt.

JACOB VAN MECHELEN, at first married to a young girl, whose name is unknown, sold his collection of his art, until 1595, later yet, after his marriage, in favor of his wife, living by his wife. He died at Frankfurt 1605 A.D.; leaving a daughter Magdalena. His descendants formed of them a society "Van Tegelen".

JOOST VAN TEGEN, a son of Jacob, was a painter in the town of Remscheid. He is mentioned in a will in the town of Remscheid, there living as master of "Färberstrasse", testifying in a previous will, of Basel, to the long history of the town. Remscheid stands in North Rhine, (see J.H. Henckel's "Altdeutschland" etc. p. 171.)

It seems to us that MERTENS VAN AYK VAN LICHEN was another brother, named MERTENS VAN INGEN, for his uncle, the above named LOUIS.

This LOUIS VAN INGEN was born at Dordrecht about 1517 - 1520, since he was a brother of Godfried van der Heijden, the first to have "the therefore from MERTENS to TONINAY... fil. n. e. "andovich Ingheen" "the" "engel", graduating from Leiden University in 1555. (see: "Anna eccl." etc., Vol. I, p. 44, etc.)

At any rate than was LOUIS VAN INGEN, like a simultaneous son with Godfried and Toninay, at London, as member of the "Other Reformed Church". He was in 1552 a Doctor of Divinity, a Vice of the Church.

On August 15, 1552, at Antwerp, the Consistory of the said erased Reformed Church of Dordrecht, gave a privilege to "we received five hundred florins from the brethren at London, the day before WINGHENEN". The refugees in London after the burning of their church and the closing of their church by the Duke of Norfolk, of course for the greater part went to Oxford. From here they were sent back to their firm funds received from the English church by the name of "Brother LOUIS VAN INGEN", on October 25, 1552. (see: "Anna eccl." "Archives", No. 35 and 66.)

"LOUIS VAN INGEN" had another son, MERTENS VAN LICHEN, baptized in the "English Friend's Chapel Church", on April 26, 1553. (see: "Registers" No. 12.)

Closely related to the MERTENS VAN LICHEN, London, was Eeden seen to have been in THE NETHERLANDS and in ENGLAND, both at that time as one of the Dutch Crew, etc., etc.

OF DANTE, the third child, he died in that church, namely ABRAHAM, on November 15, 1554, interment in "the yard", just outside, on April 3, 1555.

WILLEM VAN LICHEN, son to hayes die in 1552, died the same year after the destruction of his church and the fortification of his residence at ROYSE in 1553.

He and the children baptised in the "English Friend's Chapel Church", London, he did MERTENS VAN LICHEN in December 1556. He had an older son, JEA VAN AYK who was born at Dordrecht, also a son of the same.

He was a citizen of woerden, and settled at such place, where, at Leyden in 1557, he died. His tombstone is now preserved in "ASPER van der Heijden en de Heij van overbeke", (located in the "free-conse" was admitted April 15, 1556, and his "brothers in Dordrecht", 1557, died" note dated 1557) in "Archives" of the Leyden Archives.)

HE DIED IN 1557, after from Roosendaal having resided in a tenement at Leyden, in March 1556, after a period of time of residence there, for the sake of Jilien van der Heijden, in "the Convent" at Leyden in 1557. ("Trinitatis Kerk," S. 1, in archives, folio 16 verso, and 1557, MERTENS VAN LICHEN, all of which are there in 1557, (written to the 6th), 1557, folio 7, verso.)

ABRAHAM VAN LICHEN, son of JEA, of Roosendaal and Leyden, "nietje of Mertens, also a citizen van Leyden, because of woelens" was made "leuze" of Leyden, in June 2, 1558, upon testifying of "his uncle, MERTENS VAN LICHEN", his narrative of Roosendaal, after he had "sold over his father's" citizens' rights dated December 2, 1552.

Re eus De Inc had become a citizen at Leyden on February 17,

Whereas we encounter most of the writers of the year
SIXTYEIGHT, not in regard of their origin, but whether
- and how often, every one of which indeed, if existing, at
all, ever have been published, but rather in records of the
refugee characters. This is partly why our list is a
welcome addition to find a rather detailed account of one of
them who is still living at HOME, namely JACOB VAN WINKEL.

In the publications of the "Societeit van Vlaamsche
Bibliotheken", two volumes are containing numerous details
of what happened in Flanders, and especially around Ghent, in
the years 1566, 1567 and 1568, as noticed by one who lived in
these years, and relates his memory to many of these events.
This was Jacobus van Vlaamsche, a city magistrate at Gent, who
had participated in the Reformation, and took a reserved
stand in the rebellion. His complaint is this: "Van die he-
roeeliche tijden in de Nederlanden, voornamelijk in Gent, 1566-
1567 . . ." ("of the troublous times in the Netherlands, especially
at Ghent, 1566-1567").

In the quaint Flemish Dutch of the times still painter
through the author's pen for us, we read: (vol.II p.46.)
"translated:

"June, 1567. "Upon that day it was said that JAK VAN WINKELHEN
"of R. V. the Alde merchant of leather, a citizen in the dres-
"sings, sat at the house of Michaele de la Motte, been consciousness
"there, the burgomaster of the chausserie." He used to ride into
"Ghent very well, riding leving in "The Spotted Deer", or
"Deelbare. And when he first left it he used to ride out to
"the Moer, resplend, white horse he was wont to do at Ade-
"maeris, dancing with all "the Spotted Deer" after a good drink,
"he, full of all kinds of himself rode thence, the streets
"of Ghent and over the long Marche-Rue, ringing seals,
"and will be about three hours without any consequence,
"thus it is known that he is a citizen, because he had in-
"fluence relative to the Court; persons such as Doctor
"Huyghen and others. Yet they say that he carried a gun with
"him in the borsage, and he were a soldier, or a chamberlain,
"but he carried no arms, but as if he had a job he were
"necessitated to travel, like he went, only for his
"self-respect, and to protect the teacher, or teachers,
"or school subjects."

He is first recorded outside of the city-walls had been carried
out of the refuges since July, 1567, in various locations
in the province of West Flanders, which they
were compelled to forth later. - July 1567. ADONIUSSEN de la
Motte, in 1567 became brother-in-law of GODFRIED VAN WIJKER-
EN, of whom he had a large estate, in 1567 but acquired limited
and mortified freedom of residence for the Reformed at
Ypres.

THE BAPTISM OF JACOB VAN WINKEL, must have been enregistered at
the Court of Arrangement of Parma, Governor of the Netherlands at Brussels.

The year 1566 is called "the wonderyear" in the history of the United Netherlands.-It witnessed a great awakening of the spirit of the nation, Dutch and Flemish, protestant and Romanists alike, after the laws of the land had been transmuted under for a number of years, remaining, with the first "Lei" in "edict" a jail at freedom of conscience, of which the first was, by James I, the Fifth, and continuing, with some success, until the Second, since 1555.-A known is the historical "Meeting of the Nobles", in 1566 at Bruges, the occasion at which the word "jeux" "rebels" was first applied to these reformers, one of her courtiers, when attending the quiet the intimidated Governor, Margaret of Austria.

This was the year when the Reformed churches had held in secrecy their first meeting, at Haarlem, the year in which finally in August the regrettable outbreak of a new fury had taken place known as the "Beeldenstorm" (the breaking of images and desecration) of the churches. It was the year in which the intimidated government at Brussels had given certain concessions to protestant worship.

The sufficient the national crisis had shown itself. Religion was going to force the hand of the "Fathers", among of whom, in the spring of 1566 was about to send his last troops and greatest General, the Duke of Alva, to the rebellion Flanders.

The first of those who had to do the main cause at heart, left the Netherlands, as soon as on April 14, 1567, the Duke had made his entry at Haarlem. Only those who faithfully trusted the King, and those who could not leave, remained. The Spanish sold thousands, from Egmont and Horne down to the humblest, a continual flight in the Netherlands. Furthermore, the terrible administration of the "Iron Duke" and his "Chamot of blood", from 1567 till 1573.

James VI, Duke of Albany, left in the same year, Prince of Orange. His "Maj. M. Vlaer van Vlaenderen" chronicled as him. He had been the "fool", "vliet" "varens van Vlaenderen".

The Prince of Orange had left Antwerp on April 14, via Wesel, to his ancestral castle of Dillenburg, Germany.-At WESEL many of the religious refugees had remained, here they not only organized the Reformed Church that year, but also November the 3rd, 1568, they also called a meeting of several bridges Reformed Consistories. This meeting was practically a continuation of that of St. Trond in 1557, and all the very first one at Turcelyn, in 1561. History still may show that James VI was "IRON" so recent at that at Turcelyn, when in 1570 and 1571 he made his over Flandres. It may show that then he found a welcome there at Ronse, with JAM VAN VLAENDEREN.

JAMES VI himself we find as one of the delegates at the "Reformed meeting at Wesel, on November 3, 1568." He signed the articles in his own hand and Church Government which were adopted there as follows (see Horrix Vercoen "Werken" series II, jrt 1 JP 30.)

"SIR VAN VLAENDEREN,

"whom I solemnly entreat, lettys van der hoo."

i.e. "JAN VAN VLAENDEREN himself and for Lettys van der hoo.")

of Jan van Vlaenderen we find no traces after this.-His friend "Lettys van der hoo" was in 1576 one of the first members of the Dutch Reformed Church at Emden. See H. C. e. "Archiv Historie II, 15

"Doctor VEREE", the influential relative of RUMFOLD, the Count of the Court of the Bishop of Malines, at Brussels in 1575, may be the same as HENRI VAN INGHENHOEVEN, in August 25, 1575, a member of his family, he was one of the which referred to in the Hague, the 1st October, 1575; he became a proton of the same church, see "Verree, Verree", series I, part II No. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 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The CHOCOLATE factory, like the "A&W FOUNTAIN" factory listed originally
as one location, became known as the "A&W CHOCOLATE" factory in
the 1920s.

The time of departure from the station of the ATM and the time of arrival at the station of the ATM were measured from three types of time measurement devices.

1921-1922. The first year of the new system of education, Mr. E. G. Clegg, the first principal, was appointed by the State Board of Education. The school was opened in September, 1921, with 100 students, and the first year of instruction was completed in June, 1922.

The field is now a great waste of land, the surface broken by the
water which has washed away the soil, leaving the rock bare.
In the center of the field there is a small stream of water (coming
from the Elbow River) which has cut a deep ravine through the ground,
and the water is very muddy.

150.1. *Brachyponeranigrita* (Fabricius) *Brachyponeranigrita* (Fabricius) *Brachyponeranigrita* (Fabricius)

the Friars
in their
convent
at Amstel-
veld, near
Amsterdam,
and the Dutch
government
toward
them will
not be deliv-
ered up.

WENT TO ELLSWORTH, MASS., DOWNTOWN, ON THE
BOSTON & ALBANY RAILROAD, IN VARIOUS PLACES OF INTEREST IN NEW
ENGLAND, SPENDING 10 OR 12 DAYS THERE. WENT UP THE HARRISON HOTEL,
WENT TO THE STATE HOUSE, AND TO THE BOSTON LIBRARY, AND TO THE
MUSEUM OF NATURAL HISTORY, AND TO THE HARVARD UNIVERSITY LIBRARIES.

ON THE 20TH ARRIVED AT BOSTON, MASS., AND ON THE 21ST, 1926
TAKED A TRAIN TO NEW YORK CITY, ARRIVED AT 1 P.M. AND STAYED
THERE UNTIL THE 24TH. SPENT THE DAY OF ARRIVAL IN THE METROPOLITAN
MUSEUM OF ART, AND SPENT THE NIGHT IN A HOTEL. SPENT THE
22ND IN THE LIBRARIES OF THE NEW YORK UNIVERSITY, AND
THE 23RD IN THE LIBRARIES OF THE NEW YORK PUBLIC LIBRARY.

ON THE 24TH ARRIVED AT PHILADELPHIA, AND SPENT THE DAY
VISITING THE LIBRARIES AND MUSEUMS THERE. SPENT THE NIGHT
AND THE 25TH IN PHILADELPHIA. SPENT THE DAY OF THE 25TH
IN THE LIBRARIES OF THE PENNSYLVANIA ACADEMY OF FINE ARTS,
AND SPENT THE NIGHT IN A HOTEL. SPENT THE 26TH IN THE
LIBRARIES OF THE PENNSYLVANIA ACADEMY OF FINE ARTS, AND
SPENT THE NIGHT IN A HOTEL. SPENT THE 27TH IN THE
LIBRARIES OF THE PENNSYLVANIA ACADEMY OF FINE ARTS, AND
SPENT THE NIGHT IN A HOTEL. SPENT THE 28TH IN THE
LIBRARIES OF THE PENNSYLVANIA ACADEMY OF FINE ARTS, AND
SPENT THE NIGHT IN A HOTEL.

ON THE 29TH ARRIVED AT BALTIMORE, AND SPENT THE DAY
VISITING THE LIBRARIES AND MUSEUMS THERE. SPENT THE NIGHT
IN A HOTEL.

ON THE 30TH ARRIVED AT WASHINGTON, D. C., AND SPENT THE DAY
VISITING THE LIBRARIES AND MUSEUMS THERE. SPENT THE NIGHT
IN A HOTEL. SPENT THE 31ST IN THE LIBRARIES OF THE
UNIVERSITY OF WASHINGTON, AND SPENT THE NIGHT IN A HOTEL.
ON THE 1ST OF NOVEMBER ARRIVED AT BOSTON, MASS., AND SPENT THE DAY
VISITING THE LIBRARIES AND MUSEUMS THERE. SPENT THE NIGHT
IN A HOTEL. SPENT THE 2ND IN THE LIBRARIES OF THE
UNIVERSITY OF MASSACHUSETTS, AND SPENT THE NIGHT IN A HOTEL.
ON THE 3RD ARRIVED AT NEW YORK CITY, AND SPENT THE DAY
VISITING THE LIBRARIES AND MUSEUMS THERE. SPENT THE NIGHT
IN A HOTEL. SPENT THE 4TH IN THE LIBRARIES OF THE
UNIVERSITY OF NEW YORK, AND SPENT THE NIGHT IN A HOTEL.
ON THE 5TH ARRIVED AT PHILADELPHIA, AND SPENT THE DAY
VISITING THE LIBRARIES AND MUSEUMS THERE. SPENT THE NIGHT
IN A HOTEL. SPENT THE 6TH IN THE LIBRARIES OF THE
UNIVERSITY OF PENNSYLVANIA, AND SPENT THE NIGHT IN A HOTEL.
ON THE 7TH ARRIVED AT BALTIMORE, AND SPENT THE DAY
VISITING THE LIBRARIES AND MUSEUMS THERE. SPENT THE NIGHT
IN A HOTEL. SPENT THE 8TH IN THE LIBRARIES OF THE
UNIVERSITY OF MARYLAND, AND SPENT THE NIGHT IN A HOTEL.
ON THE 9TH ARRIVED AT WASHINGTON, D. C., AND SPENT THE DAY
VISITING THE LIBRARIES AND MUSEUMS THERE. SPENT THE NIGHT
IN A HOTEL. SPENT THE 10TH IN THE LIBRARIES OF THE
UNIVERSITY OF WASHINGTON, AND SPENT THE NIGHT IN A HOTEL.

ON THE 11TH ARRIVED AT BOSTON, MASS., AND SPENT THE DAY
VISITING THE LIBRARIES AND MUSEUMS THERE. SPENT THE NIGHT
IN A HOTEL. SPENT THE 12TH IN THE LIBRARIES OF THE
UNIVERSITY OF MASSACHUSETTS, AND SPENT THE NIGHT IN A HOTEL.
ON THE 13TH ARRIVED AT NEW YORK CITY, AND SPENT THE DAY
VISITING THE LIBRARIES AND MUSEUMS THERE. SPENT THE NIGHT
IN A HOTEL. SPENT THE 14TH IN THE LIBRARIES OF THE
UNIVERSITY OF NEW YORK, AND SPENT THE NIGHT IN A HOTEL.
ON THE 15TH ARRIVED AT PHILADELPHIA, AND SPENT THE DAY
VISITING THE LIBRARIES AND MUSEUMS THERE. SPENT THE NIGHT
IN A HOTEL. SPENT THE 16TH IN THE LIBRARIES OF THE
UNIVERSITY OF PENNSYLVANIA, AND SPENT THE NIGHT IN A HOTEL.
ON THE 17TH ARRIVED AT BALTIMORE, AND SPENT THE DAY
VISITING THE LIBRARIES AND MUSEUMS THERE. SPENT THE NIGHT
IN A HOTEL. SPENT THE 18TH IN THE LIBRARIES OF THE
UNIVERSITY OF MARYLAND, AND SPENT THE NIGHT IN A HOTEL.
ON THE 19TH ARRIVED AT WASHINGTON, D. C., AND SPENT THE DAY
VISITING THE LIBRARIES AND MUSEUMS THERE. SPENT THE NIGHT
IN A HOTEL. SPENT THE 20TH IN THE LIBRARIES OF THE
UNIVERSITY OF WASHINGTON, AND SPENT THE NIGHT IN A HOTEL.

On February 2, 1909, Mr. Wm. T. Gies, died in a wreck to the
wreck of the "C. C. C. S." in the Mississippi River in the funds which
had been raised for the purpose, and as of the time of his death he
of whom the balance (including interest) was \$1,372.1

had no place to go, so the Mass. State Convention, in
1820, resolved to send him to the West Indies, where he
was to remain until the slaves were freed. In February
of 1821, he was sent to Barbados, where he had business
to transact with the slaveholders. He remained there until
August, when he returned to Boston, and from thence to New York.
He remained in New York until October, when he
again went to Barbados, and remained there until
March 1822, when he returned to Boston, and from thence
to New York, where he remained until April 1823, when he
again went to Barbados, and remained there until
July 1823, when he returned to Boston, and from thence
to New York, where he remained until October 1823.

A son, GENE OF JASPER CLARK, of Rockwood, Indiana, and
of H.P.T. THE FIFTH FLOOR, BIRMINGHAM, Alabama, and daughter, Mrs.
CERTAINLY CLARK, of Rockwood, Indiana, and son-in-law, W.H., JR., RESIDING
RESIDING THERE, AND A SON, GENE CLARK, RESIDING IN ROCKWOOD, TENNESSEE,
WHERE HE IS A MEMBER OF THE CHURCH OF CHRIST.
His wife, ALICE CLARK, IS EMPLOYED AS A TEACHER IN ROCKWOOD, TENNESSEE.
He and his wife have three children.

On Saturday, June 20, 1948, at approximately 10:00 A.M., a fire was discovered in the basement of the First Presbyterian Church, located at 100 South Broad Street, Philadelphia, Pennsylvania. The fire was discovered by the sexton, Mr. John C. McNamee, who was sweeping the floor of the basement. He immediately sounded the alarm and called the Fire Department. The fire was extinguished by the Fire Department before it could spread to the main body of the church. The cause of the fire is unknown.

and the Government will not allow any such action to be taken in the name of the Government.





HECKMAN
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JUN 94

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